

THE LATTER-DAY SAINTS'
MILLENNIAL STAR

ESTABLISHED IN 1840



Nautical Photo Agency.

The Packet Ship *Dreadnought*

It carried early converts across the Atlantic.

(See article page 788)

A JUDGMENT TO COME

By ELDER CHARLES A. CALLIS

OF THE COUNCIL OF THE TWELVE APOSTLES

MANY thoughtful people believe that the appalling increase in crime is due, in part, at least, to the fact that men are forgetting that they will be required to stand before the throne of God and give an account for the deeds done in the body. Young men rejoice in their youth, but they should never forget that God will bring them into judgment for all the things they do that are contrary to His commandments. Old age does not make up for the deficiencies that are allowed to grow in the life of the youth.



Charles A. Callis

"The immortal spirit of man lives forever and forever."

More thinking of the next world produces a restraining effect upon men whose inclinations urge them to sin. We should never cease to teach of a judgment to come, persuading men to work with a daily unceasing hope and an ambition to make their lives better. What a miserable state a man is in when the latter end of his days are the worst of his life.

Jesus said, "And I, if I be lifted up, will draw all men unto me." Through virtue of this lifting up, through virtue of this sacrifice the Lord Jesus made for sin and through the atonement He made to win our redemption, this matchless Teacher, by His word and spirit, draws us unto God. It should be our aim to bring not only ourselves but other people nearer to the Lord; each man has a part to play in these dark days of trouble and woe.

The poet said :

God give us men ; the time demands
 Strong minds, great hearts, true faith and willing hands.
 Men whom the lust of office does not kill,
 Men whom the spoils of office cannot buy ;
 Men who possess opinions and a will ;
 Men who can stand before a demagogue
 And damn his treacherous flatteries without winking.
 Tall men, sun-crowned, who live above the fog
 In public duty and in private thinking ;
 For while the rabble with their thumb-worn creeds,
 Their large professions and their little deeds
 Mingle in selfish strife, Lo ! Freedom weeps,
 Wrong rules the land and waiting Justice sleeps.

Men with these qualities will cure the evils of the world—men, strong men.

We love the Gospel because it teaches a continuing personality in the next life. We must not live for this alone. And yet our present state is a part of eternity.

John Quincy Adams, the sixth president of the United States,

when he was eighty years of age met a friend on a Boston Street. "Good morning," said the friend, "and how is John Quincy Adams today?" "Thank you," was the ex-president's reply, "John Quincy Adams himself is well, quite well, I thank you. But the house in which he lives at present is becoming dilapi-

Good Works

REMINDING the reader that our mortal life is but a moment in our entire life, for that personality which is within us, our spirit, existed before we were born and will continue to exist after death, Elder Callis points out the destiny prepared for mankind through the atonement of Jesus Christ. Scripture reveals that there shall be a resurrection of both the just and unjust, after which every man shall inherit the glory which he merits. Wisely, then, we should not forget that we will be judged according to our works, and good works will not only warrant happiness in the life to come but are indispensable to happiness here on earth.

Truth, honesty, virtue, and temperance are portrayed in the life of Elder Callis which is a story of the rise of a poverty-stricken Irish boy to the high and responsible position in the Church which he holds today. In his youth he toiled in the mines for 15 years, supported a widowed mother and after receiving the Gospel emigrated to Utah.

dated. It is tottering upon its foundation. Time and the seasons have nearly destroyed it. Its roof is pretty well worn out. Its walls are much shattered and it trembles with every wind. The old tenement is becoming almost uninhabitable and I think John Quincy Adams will have to move out of it soon; but he himself is quite well, quite well."

The immortal spirit of man lives, as a continuing personality, forever and forever. This is the hope implanted in our hearts by the Gospel; it is the destiny of mankind. God is the father of our spirits.

The thought of continual improvement is expressed in the following lines:

Build thee more stately mansions, oh
my soul,
As the swift seasons roll
Leave thy low-vaulted past.
Let each new temple nobler than the
last
Shut thee from heaven with a dome
more vast,
Till thou at length art free,
Leaving thine outgrown shell
By life's unresting sea.

It should be the ideal of Latter-day Saints to be at the close of each day one step nearer heaven. They should have in mind the building of more stately mansions, mansions of character, of patriotism, of thrift, of morality. We do not live for ourselves. Every man

can wield a tremendous influence for good, more than he thinks.

Benjamin Franklin wrote his own epitaph. This is it:

Like the cover of an old book, its contents torn out and stripped of its lettering and gilding, lies here food for worms. But the work shall not be lost, for it will, as he believes, appear once more in a new and more elegant edition, revised and corrected by the author.

We believe in the glorious resurrection of the just. The Apostle Paul declares this heavenly truth:

For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him.

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" SOME REMARKABLE INFLUENCE "

By Elder Gustive O. Larson

"STEP forward, please." The packet ship *Amazon* was scheduled to sail from London for New Orleans the following morning and all passengers, with baggage, were required on board that afternoon. Something about the group of men, women and children who pressed eagerly up the gangway attracted more than casual attention.

Across the Atlantic

IMPORTANT in the early days of the Church was the Perpetual Emigration Fund Company, organized in 1849 to assist converts of the restored Gospel in emigrating to the Rocky Mountains. Through the aid of the Emigration Fund, almost 100,000 were enabled to cross the Atlantic and establish new homes in the land of Zion.

In the accompanying article Elder Larson, who is president of the Swedish Mission tells the romantic story of the company and the part it played in the early settling of frontier America.

Pictured on this week's cover is the packet ship *Dreadnought*, one of the sailing ships of nearly a century ago which carried Latter-day Saints from Britain and other European countries to America. The *Dreadnought* was the most famous of Atlantic packet ships of that period. Built in 1853, she made her first voyage between New York and Liverpool the same year. During the next decade she made 31 round voyages between those two ports.

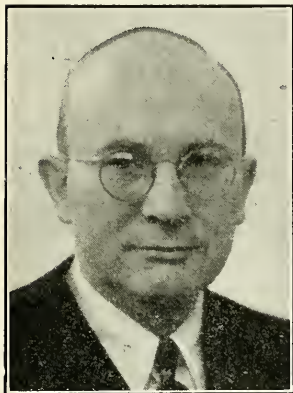
A quiet, shrewd-looking man of middle age stationed near the hatchway surveyed the group with an observer's perception. Though not large of stature he presented a striking figure with his keen blue eyes and a rather prominent mouth registering keen interest in the proceedings. He seemed to be neither of the crew nor a prospective passenger; rather, one suspected him to be a newspaper reporter since he occasionally asked questions and made notations in a small pocket memorandum. This man was Charles Dickens, who later published the results of his observations under the title of *Uncommercial Traveller*.

Two or three Mormon agents stood ready to hand them (the emigrants) on to the Inspector, and to hand them forward when they had passed. By what successful means, a special aptitude for organization had infused into these people I am, of course, unable to report. But I know that, even now, there was no disorder, hurry or difficulty. . . . I went on board their ship to bear testimony against them if they deserved it,

as I fully believed they would; to my great astonishment they did not deserve it; and my predispositions and tendencies must not affect me as an honest witness. I went over the *Amazon's* side, feeling it impossible to deny that, so far, some remarkable influence had produced a remarkable result, which better known influences have often missed.

Thus, another shipload of Mormon emigrants sailed for America, adding between eight and nine hundred to the thousands who had already followed the sun to its setting beyond the Rocky Mountains. The organized immigration operations of the Mormons slightly more than half a century ago must be conceded as

one of the most unique features of America's western development. Extending over a period from 1850 to 1887 they were astonishingly successful in moving over 85,000 from Great Britain and northern Europe to the Great Basin of the Rocky Mountains. A committee of so distinguished a body as the British House of Commons studied the shipping operation of the Mormon system in 1854, reporting favourably upon them and thirty years later the Congress of the United States devoted itself to an investigation.



Gustive O. Larson

Tells story of Mormon Emigrations.

Assisted emigration grew out of the aid rendered in 1839 to the many poor among the 12,000 refugees who made the forced exodus from Missouri to Illinois. President Brigham Young came to the rescue by uniting the refugees in a covenant of cooperation for organized emigration. In the exodus from Illinois to the Rocky Mountains eight years later the covenant was renewed and when the purpose had been accomplished in removal of the refugees from the plains of Iowa, its service was extended to bring converts from foreign lands. In 1849 the Church created a special fund to accomplish the objective of the covenant.

It soon became apparent that certain advantages would accrue by incorporation of a company under laws of state. To meet this need the Perpetual Emigration Fund was organized by the Church on September 7, 1850 and incorporated under the laws of the "Provisional State of Deseret."

There was a ready response to the message of Mormonism when it was brought to Britain in 1837. By 1841 there were 6,614 converts in this country, and in the next ten-year period, although 10,319 emigrated to America, the number increased to 32,894.

The Church maintained a shipping agency at Liverpool, the responsibility of which was to assemble the prospective emigrants, arrange for their transportation, and collect a deposit thereon. Two or three months previous to sailing, announcements appeared as follows :

NOTICE TO INTENDING EMIGRANTS—We beg to inform the Saints intending to emigrate, that we are now prepared to receive their applications for berths. Every application should be accompanied by the names, age, occupation, country where born, and a one pound deposit for each one named. Passengers must furnish their own beds and bedding, their cooking utensils, provision boxes. . . .

As the converts were brought to Liverpool they were ushered at once on board ship. There emigrant companies, which sometimes numbered more than a thousand were divided into wards, each ward under its president, or bishop, and his two counsellors. Besides these officers there were the doctor, steward, and cook with assistants. Regular preaching services were observed daily and council meetings when the occasion required. Morning and evening prayers were observed and occasional entertainments,

concerts and dances were enjoyed by passengers as well as officers of the ship.

So successful were these emigrations that they attracted the attention of the government. The *Edinburgh Review* for January, 1862 contained the following :

The select committee of the House of Commons on emigrant ships for 1854 summoned the Mormon agent and passenger broker before it and came to the conclusion that no ships under the provisions of the "Passenger's Act" could be depended upon for comfort and security in the same degree as those under his administration. The Mormon ship is a family under strong and accepted discipline, with every provision for comfort, decorum, and internal peace.

A managing conductor received the immigrants at the United States port of entry and forwarded them to the frontier outfitting post. On the frontier the outfitting agent was prepared to organize the new arrivals into companies for the trip across the plains, equipping them properly for the journey. The agent's instructions ran :

My assent will not be given to any Saint to leave the Missouri River unless organized in a company of at least fifty effectual well-armed men, and that, too, under the command of a man appointed by me. I will furnish at this point of outfit, for such as desire it, wagons, oxen, cows, guns, flour, bacon, etc. . . . One wagon, two yoke of oxen, and two cows will be sufficient for a family of eight or ten persons with addition of a tent for every two or three families.

THE Mormon train with its hundreds of cattle, horses, and mules formed a picturesque spectacle. The Englishman with his box of mechanic's tools, the Swiss and Scandinavian with implements of agriculture, were joined by the New Englander with his stock of trading goods and the southerner with his coloured attendant.

They were usually organized in companies of tens, fifties, and hundreds. Regulations were often adopted for regulation of the camps of which the following is typical :

Resolved—first the horn shall be blown at four o'clock in the morning, when the people shall rise, and after the necessary preparations for starting, the horn will be blown again for the people to come together for prayers, and at half past eight at night the horn will be blown again for evening prayers, which each family will attend in their wagons.

Later developments menaced the perpetuity of the "perpetual" fund. It took all the ingenuity of the officials to keep it alive. It soon became necessary to organize the handcart companies which crossed the plains on foot from the years 1856 to 1860. With the exception of two companies, which met disaster in early Wyoming snows, the three thousand who walked across the plains demonstrated that emigrants could travel in that fashion not only much cheaper, but faster than heavy wagon trains. From 1861 to 1868, the Church, operating through the emigration company, sent teams and supplies east to meet the season's emigration at the railway terminal. With the completion of the transcontinental railway in 1869, Church teams ceased operations.

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ON HIS EIGHTIETH BIRTHDAY

"I HAVE never been in better health in my life than now and I can do more work, with greater ease, today than I could 32 years ago when I became president of the European Mission."

Such was the statement of President Heber J. Grant as he observed his eightieth birthday anniversary Sunday, November 22. Thousands of Church members, friends and relatives paid their respects to the venerable and beloved leader as he reached the four-score year mark. Special ser-

VICES were held in the Salt Lake Tabernacle Sunday afternoon and the Church Radio Hour over Station KSL was also dedicated to President Grant on his natal day. He spoke at both services, and, on the former occasion personally greeted his many friends with a warm handshake at the conclusion of the service. A special musical programme was presented at the Tabernacle meeting under the direction of Elder J. Spencer Cornwall, director of the Tabernacle Choir.

During the week previous to his birthday anniversary, President Grant was in San Francisco, California, attending a meeting of the California Farm Chemurgic Council at which he was one of the principal speakers. He returned to the Church Office building the day before his birthday and found his desk piled high with congratulations and greeting from friends in all parts of the world. Among those who paid tribute was Mr. Carl R. Gray, president of the Union Pacific Railroad who stated:

"Eighty years young and still going strong, the Union Pacific

gratefully joins in signalling President Heber J. Grant's birthday. His contribution to the social, cultural and religious life has been outstanding and we cherish him as a highly valued and sage business associate and appreciated friend."

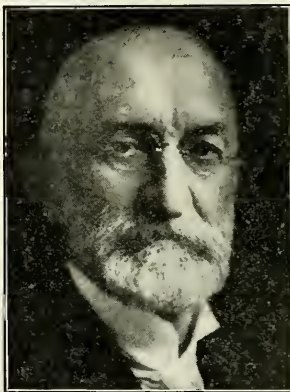
Another from Brigadier General Walter S. Sweeney, commandant of the Sixth Brigade and Fort Douglas, Utah said:

"I am delighted and join with hosts of others in felicitating President Heber J. Grant on the attainment of his eightieth year. By his devotion to duty, hard work, sterling habits and high standard of personal character he has not only made a marvellous record of accomplishment, but has earned the respect and admiration of everyone with whom he has come in contact. The officers and soldiers of Fort Douglas join with me in sincere congratulations to President Grant and in wishing him many more years of his happy and active life."

The Salt Lake Ministerial Association, through its president Dr. Frank Eddy Martin sent these greetings:

"Permit me, as president of the Salt Lake Ministerial Association, to extend to you the congratulations and best wishes of the Association on your achievement of four-score years. May the days ahead be as the dawning light that shineth more and more unto the perfect day."

President Grant attributes his long and happy life to his observance of the Word of Wisdom and principles of the Gospel. Moderation in all things has been his rule.—PARRY D. SORESENSEN.



President Grant

Thousands paid their respects.

THURSDAY, DECEMBER 10, 1936

EDITORIAL

WHAT WE CAN CONTRIBUTE TO PEACE

TO the British public no subject is of more interest today than peace. As clouds gather, the mother looks on her sons and the young wife regards her husband with disturbed emotions.

Perhaps the world has never known a great people whose aversion to war was so wide-spread and so deep. In spite of this general hatred and the organized movements to encourage pacifism, it is probable that if war comes, man-power will not be lacking.

The following questions on their attitude in case of war were recently submitted to a group of young men, all peaceable, educated and friendly :

1. Would you volunteer?
2. Would you accept the draft and fight?
3. Would you accept the draft only under condition that your service would not involve killing?
4. Would you refuse and take the consequences?

All answered "no" to the first question. The second gained the popular support. Most of them stated they would accept the draft. Some answered "yes" to the third, and a very few took the extreme stand that they would refuse to fight.

If these answers are characteristic of present day youth, there is no practical hope of stopping war in the immediate future by pacifism. It must be observed too that when the drums beat and the social pressure is applied, youth always falls in.

Pacifism has its difficulties. There is the horror of invasion. Most men feel that it is a prime duty to defend home and homeland against attack. Moreover, if countries would fight only when invaded, a strong foe could dispose of its enemies one by one. Hence alliances. Then too nations have expanded. This country would not wish to have her colonies wrenched from her, and if she were defenceless, that might occur. First is the unselfish thought that the colonies would not fare so well under a forced change. Even more dominating is the matter of pride. Man glories in the power and greatness of his country. To have something taken from you that you think you possess rouses anger and resentment. Another thought, policemen are necessary against the lawless in civil life. Is it not logical to suppress the international law-breaker? That cannot be done without armies and navies.

The pacifist has his arguments, also. He points to the horror of killing one's fellowmen, the ugliness of war, its waste, the danger it brings of destroying civilization, the wrecked manhood

As Clouds
Gather

Difficulties
of
Pacifism

it leaves, the poison of its deadly hates, the moral reaction that follows it, the starvation, the terror, the grief and all the other useless agonies. He is willing to face ridicule, contempt and jail, feeling firstly that there is a principle at stake and secondly that his own sacrifice may have its influence in bringing humanity to realize the stupidity and the wickedness of war.

What is man's duty?

Manifestly we should look on this situation not romantically but with realism. We should know all the selfish and ignoble motives that encourage and start wars. We need not think deeply to sense that much of the smug patriotism we see about us is a cloak. However justifiable preparedness may be, it is exceedingly gainful to important groups. Disclosures of the profits and international relations of munition makers form an ugly page of post war history.

We should also be aware that ruthless forces may suddenly startle a reluctant world with new battle cries. In Spain it is hard to be neutral. Some near tomorrow may see the same difficulty confronting the nations. If a country finds itself plunged into the conflict, no one would then dispute the need of trained men and effective weapons. It is quite conceivable that a man might loathe the war but, foreseeing it, might prepare for it.

It would seem then that there are two points of view on how to seek peace and what to do if war comes. Either may be held by honest, intelligent and peace-loving men and women. You may feel that pacifism is the only way, that it is a matter of conscience, of obeying God rather than men. Or you may feel that preparedness is the surest way to prevent war and the only way to resist it.

Like most great problems this must be thought out, and each person must make the decision for himself. If we turn to the Bible, we find that some of the great souls of ancient times were warriors. There is no record that Jesus rebuked the centurion at Capernaum for his profession or adjured him to renounce war. But He did teach us to suffer evil and not retaliate. His command, so startling to the ancient world and familiar to the modern only as words, was to love our enemies.

In Book of Mormon times war was common and the leaders of the Nephites were frequently prophets. Mormon, who abridged the sacred volume and thereby gave it his name, was a great general. But near the end of his life he wrote to the remnant of his stricken people these strong words: "Know ye that ye must lay down your weapons of war, and delight no more in the shedding of blood, and take them not again, save it be that God shall command you."

As we have said, there may be two opinions regarding our duty with respect to preparation and pacifism, but there can only be one regarding the urgent need of our creating among all men enlightenment and love, the only sure preventatives of war. We should teach the senselessness and awful consequences of organized slaughter. We should make plain that suffering, widowhood, hunger, wrecked bodies are as cruel on the other side as on this. We should campaign fervently against the growing attitude that the brotherhood of man ends with national boundaries,—JOSEPH J. CANNON,

Is
Preparedness
Justified?

Two points
of view

War in
Ancient Times

THE RELIGION MEETING EVERY REQUIREMENT

By PRESIDENT BRYANT S. HINCKLEY

OF THE NORTHERN STATES MISSION

LET us examine briefly the religion of the Latter-day Saints and see if it answers the requirements of mankind—see what its philosophy means, what its standards of conduct are, and whence its source of inspiration and power. This religion answers all of these requirements completely and satisfactorily. “Man is that he might have joy” is one of the fundamental declarations of Mormonism. It is built upon this cheerful and appealing philosophy. We believe in the joy which comes from abundant, victorious and triumphant living; in the joy that is the product of self-discipline, of high endeavour, of sacrificial devotion to great truths and to great ideals; the joy which comes from noble and enduring achievement. Mormonism affirms that man is a child of God—that he belongs to a race of Deities, that he possesses in embryo all of the faculties and attributes that shine in glorious perfection in the eternal God. It declares that we had an existence and an experience before we came here, that there was no blind purpose in our coming here, but we are here to fit ourselves for a higher and better world. It gives to man a new dignity, an exalted destiny. It conceives of him in his former existence, in his present existence, and in his future existence as making his way through struggle toward victory and perfection. It affirms that the immortality and eternal life of man is God’s highest concern.

IT declares that men must go to judgment, that they must face their records, that the judgment which all men must meet is not a seething cauldron, not a lake of fire and brimstone, not ghastly physical punishment—none of these. Men face remorse or joy. What now is compared with what he might have been will be the indictment which he must face; where he is compared with where he might have been is the judgment which he must come to. Alibis will not count. There will be no shifting of responsibilities—no evading verdicts.

Referring to the second requisite, Mormonism demands that its adherents make their deeds square with their profession; that every man must work out his own salvation in fear and trembling; that it is impossible for a man to be saved in ignorance, that a religion is not worth having which does not make a contribution to character and does not manifest itself in upright living.

It not only has an inspiring philosophy, it not only manifests itself in honest, sound living, but it makes available great reservoirs of strength and inspiration. When one is baptized and confirmed a member of the Church he is given the Holy Ghost whose mission it is to lead into all truth. It is not only the mission of the Holy Ghost to manifest the things of God unto men, both past, present and future, but it is his mission to clarify the mind, to stimulate hope, to put purpose and resolution into living.

"SOME REMARKABLE INFLUENCE"

(Concluded from page 790)

Figures tell a story of big operations for those days. During the years from 1853 to 1855 the company expended no less than £40,000 annually.

In 1887 the Perpetual Emigration Fund Company, which had served to bring 85,000 immigrants from foreign lands to cultivate the waste places of the Great Basin and transform them into productive valleys, passed into oblivion. It is estimated variously that from £400,000 to £600,000 was expended in the repeated use of funds donated to it. It is doubtful if the same amount expended by enterprising agencies today would bring an equal number of settlers into a territory with so little physical attraction as the Rocky Mountains offered in the middle of the nineteenth century.

NETHERLANDS MISSION UNVEILS MARKER

ON the banks of a little stream near the village of Broek Akkerwoude, in the province of Friesland, members of the Netherlands Mission gathered Thursday, November 12, to unveil a singularly attractive monument which bears this inscription:

"October 1, 1861: At this place were baptized the first converts to the Church of Jesus Christ of Latter-day Saints in the Netherlands Mission: Gerritt A. van der Woude, Bouw-dina van der Woude-Potgieters, Elizabeth Wolters. Erected by The Church of Jesus Christ of Latter-day Saints, October 1, 1936.



The Monument

It commemorates the first baptisms.

locate the exact scene of the event.

The unveiling, which was conducted by President Lyon and the district elders, brought to a close the diamond jubilee of the Mission, observation of which began last August with an historical pageant in Rotterdam.

Designer and sculptor of the monument is Brother Jan Bokslopper, a master decorative painter and artist in Hilversum. It is a shaft of yellow brick masonry, ten feet high, on one side of which is fixed a modelled granite-cement plaque showing two men in the act of baptizing by immersion, while the Holy Ghost, in the symbol of a dove, hovers overhead.

—ELDER WILLIAM MULDER.

A JUDGMENT TO COME

(Concluded from page 787)

For this we say unto you by the word of the Lord, that we which are alive, and remain unto the coming of the Lord, shall not prevent them which are asleep.

For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first:

Then we which are alive and remain, shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.

Wherefore comfort one another with these words. (I. Thess. 4: 14-18.)

This is an ideal, this is a stately mansion which we can visualize because we know the hope and comfort the Gospel brings to our souls that our lives are going to continue in that eternal world where every power shall find sweet employ. A glorious resurrection is the chief gift among the unsearchable riches of Christ.

LONDON DISTRICT CONFERENCE

THE autumn series of district conferences was brought to a successful close Sunday, December 6 when sessions of London District conference were held in South-west Branch Chapel. More than 200 people were in attendance at the evening session which was conducted by District President Andre K. Anastasiou. Speakers were Presidents Richard R. Lyman and Joseph J. Cannon, Sisters Amy Brown Lyman and Ramona W. Cannon, Supervising Elder M. Neff Smart, and Elders Ralph W. Hardy, Ormond S. Coulam and Parry D. Sorensen.

Stressing the absolute necessity of sincerity and humility in adhering to Gospel standards, President Lyman stated that the sublimest moment in the life of the Saviour was when He prayed in Gethsemane. It is with the same spirit that Latter-day Saints should strive to live the precepts of His teachings.

Salvation is a concern of not only Christians, but everyone of every creed throughout the world, President Cannon pointed out. It is the greatest gift one can merit and can be obtained in its fullest degree only by making the most of the opportunities which are presented.

The Prophet Joseph Smith was far ahead of the times when he organized the Women's Relief Society in 1842, declared Sister Lyman, who is first counsellor in the general presidency of the organization.

Women of the Mormon Church have always enjoyed their full rights and privileges through the Relief Society and other Church activities.

The philosophy of Mormonism and its application in the everyday life of its members, stressing the sanctity of home ties and the great satisfaction which comes from following such a philosophy was the theme of Sister Cannon's address.

Music for all sessions of the conference was supplied by the London District Choir, directed by Dr. Ray M. Russell. A vocal duet was sung at the evening meeting by President and Sister Anastasiou.

Afternoon session speakers, conducted by Brother William McCormick, first counsellor in the district presidency, were President Cannon, Sister Florence Malmberg, and Elders Kenneth M. Williams, C. Van Noy Stewart, Adrian W. Cannon, Brigham S. Young, John W. Boud, A. Z. Richards, Jr., Stanley H. Heal, Willard L. Fullmer, E. Leon Mather, and Richard S. Tanner.

The morning session was conducted by President Anastasiou, who also spoke briefly. Other speakers were President Lyman, Sister Gertrude L. Horlacher and Elders John F. Kimball, Donald P. Fowler, Dean W. Francis, Christian J. Draayer, Delos A. Rowe, Edmund M. Evans, Albert Pennock, Frank A. Martin, Arlond T. Christensen and Reed W. Ellsworth.

OF CURRENT INTEREST

Groups of trees will be planted on hilltops throughout Britain in the shape of a shield pointing southwest, it was recently announced by an official of the Men of the Trees Society. He explained that as part of a national afforestation campaign the plan is instituted to guide airmen on their routes.

Modern life has a new danger—"spectatoritis"—according to Captain F. J. C. Marshall, who spoke at the Public Health Congress in London, November 17. He pointed out that commercialized amusements are taking the place of recreative physical training, which has "arisen with the increase of leisure, and produced the phenomenon 'spectatoritis' . . . which is sapping the life of the nation."

Business is booming north of the Arctic Circle, if one may judge by the report of the postmaster of Craig Harbour, Ellesmere Island. Over 6,000 pieces of mail, a record per population (two whites and an eskimo family), were delivered on September 6 by the Royal Mail Steamer *Nascopie*, and approximately the same number were collected. It happened that all but a dozen letters were returned to the senders stamped "Unclaimed." The truth is that stamp collectors have recently discovered that Craig Harbour is the most northern full-time post office in the world, being

nearly 2,000 miles north of Ottawa, Canada, and are keen to own stamps bearing that cancellation mark. Also 105 "philatelic" pieces of mail were delivered and returned from Hebron, on the northern Labrador coast. If a citizen of Hebron misses the post it means a year's delay!

In Wolverhampton, recently, owners of a new housing scheme decided to name four new roads after birds, Robin road, Wren crescent, Starling road, and Thrush avenue. However, the borough council objected. One councillor, thinking it ridiculous, declared: "If such a procedure were followed we might have Cuckoo crescent, Budgerigar retreat, Scarecrow corner, and even perhaps, Vulture walk."

Written in Queen Catherine Parr's own hand, the book of prayers and meditations of Henry VIII's sixth and last wife was recently acquired by the Borough of Kendal in Westmorland. The book was bought by public subscription for £500. It measures only 2½ by 1½ inches, is of vellum, with illuminated initial letters. The silver that encases this relic of Tudor times is the work of a silversmith who practised his craft during the reign of Charles II. At present the prayer book is kept in the Mayor's parlour, where it is open to the public.

ACCEPTANCE

By JOHN D. SPENCER

If I could face without a doubt or fear
 God's plans as they involve me on my troubled way,
 If I could sense that all my wounds and scars
 Are blessings I will harvest on some other day—

If I could only know that doubts and fears
 Might all be calmed if I had faith enough
 To feel, not blows and hurt at all,
 But a caress, in every new rebuff—

If I could say through laughter and through tears,
 Through storm and shine I know God's way is best,
 Accepting whate'er He wills, through all the coming years,
 I'd find the only way to perfect rest.

NEWS OF THE CHURCH IN THE WORLD

A bronze monument to the memory of the late President Anthony W. Ivins will soon be erected on the campus of Utah Agricultural College in Logan, Utah officials of that institution announced recently. President Ivins was for many years president of the college's Board of Trustees. The memorial will be done by Elder Avarad Fairbanks, professor of sculpture at the University of Michigan who has designed several well-known Church monuments, the most recent of which is "The Tragedy of Winter Quarters," which was dedicated Sunday, September 20 at Florence, Nebraska.



Elder Ivins

Memorial planned.

Rotary International recently honoured Elder Richard H. Wells, member of the Pocatello Stake presidency by appointing Elder Wells to Rotary's five-man committee on international vocational service. The other four members of the committee are residents of Canada, Scotland, Austria and Japan. Elder Wells, who is a past governor of the fifth district of Rotary, is a son of the late Joseph S. Wells, former member of the Ensign Stake presidency in Salt Lake City.

Winter Quarters Cemetery in Florence, Nebraska, where 600 Mormon Pioneers lie buried in unmarked graves, was the scene of an in-

formal concert rendered recently by the Ogden, Utah, Terminal Band of the Union Pacific Railroad. Most of the band members are members of the Church and descendants of the Pioneers. At the conclusion of the concert, an elderly woman, who had been an interested listener, approached Mr. W. G. Jay, business manager of the band. "My mother is buried in this cemetery," she told him. "My father mended wagons to help the saints get ready to go west, my mother died when I was only nine years old and my father then went to work building the railroad. I hoped to go west when some of the last companies were leaving. . . I wanted to go to Zion, but never got west of Fremont, Nebraska. . . but I will some day."

Observing her eighty-third birthday anniversary on Monday, November 16, Sister Ruth May Fox, general president of the Young Women's Mutual Improvement Association received the congratulations of scores of friends and relatives which included many grandchildren and great-grandchildren.



Sister Fox
Active at 83.

Sister Fox was born in Westbury, Wiltshire in 1853, and emigrated to Utah in 1867, crossing the plains in an ox train.

MY SONG

By ADELINE RASMUSSEN ENSIGN

I SANG a song, a blithesome song,
I felt so light and gay,
I thought I sang it to myself
And went upon my way.

But other folk were there who heard,
For ere the last note died
There came an echo of my song
It seemed from every side.

And other steps are lighter now,
And other hearts more gay,
For other folk are singing now
And joyful is their day.

FROM THE MISSION FIELD

Appointments—Elders Karl F. Foster and LeRoy A. Kettle were appointed supervising elders of Birmingham and Norwich districts, respectively, Monday, November 30.

Sister Dorothy Shorrocks of Blackburn Branch was called on a mission beginning November 1. She was set apart by President Richard R. Lyman Monday, November 9 and assigned to labour in Leeds District with Sister Florence Malmberg.

Doings in the Districts: Birmingham

President Norman Dunn conducted the Handsworth Branch Union meeting Saturday, November 28. During the meeting a talk was given by Elder Karl F. Foster and a short play was rendered by the Branch Relief Society and Bee-Hive Girls. A Relief Society Bazaar was held that evening in the Branch hall under the direction of Sister Bertha Collins.

Supervising Elder O. K. Taylor was honoured by a farewell party held Thursday, November 26, in the home of Branch President Charles Collins prior to his release to return to his home in Provo, Utah.

London—Brothers Edward Downs

and Albert John Willmott conducted the North London Branch M. Men dance Saturday, November 28. John Andamer was master of ceremonies and more than sixty members and friends attended.

At baptismal services held

Sunday, November 29 at Hoxton Baths on Pitfield Street, the following were baptized and confirmed: Peter John James Bullock, baptized by Supervising Elder M. Neff Smart and confirmed by Elder Kenneth M. Williams; Charles Edward Francis Stephenson, baptized by Elder Adrian W. Cannon and confirmed by Elder Williams; Brian Alma McCormick, baptized by Elder Smart and confirmed by Brother Lewis H. Tarr; Annie Gettens, bap-

The Building Fund Contest

WITH but little over a month remaining until the close of the annual Mission Building Fund Contest on January 15, Southwest London Branch has accumulated the largest amount thus far this year, records of the Mission Secretary's office disclose.

Prizes for the contest, donated annually by Dr. Ray M. Russell, Mission Y. M. M. I. A. superintendent, are: first prize, £10; second prize, £5; and third prize, £2-10-0.

In second place is Hyde Branch of Manchester District, followed closely by North London and Sheffield branches respectively.

Other branches, and their districts in the order of their standing are Derby (Nottingham), Lowestoft (Norwich), Hull (Hull), Glasgow (Scottish), Nuneaton (Birmingham), and Skelton (Newcastle).

The contest has been won for the past two years by Dublin Branch of the Irish District. Last year, however, the Dublin Branch turned its first prize over to Sheffield Branch, which finished second. Hyde and Southwest were awarded second and third prizes respectively.

tized by Elder Christian J. Draayer and confirmed by Elder Donald P. Fowler; Lillian Gertrude Meadows, baptized and confirmed by Elder Smart; Dennis William Russell, baptized by Elder Draayer and confirmed by Elder Cannon and Thomas White, baptized by Brother Joseph R. Cunningham and confirmed by Elder Stanley H. Heal.

Nottingham—Thirty people, including Elders Wendell J. Fowler, Keith M. McMurrin, Edwin H.

Lauber, and Franklin W. Gunnell attended a supper at the home of Sister May Cook on Saturday, November 28, which was held in aid of the Mansfield Branch Sunday School under the direction of the Sunday School officers. The Branch Relief Society conference was conducted by Sister Susie Massey on Sunday, November 29. Sisters Massey, May Cook, and Elder Franklin W. Gunnell were speakers at the meeting. The programme included a duet by Sisters Edith Limb and Dolly Blythe, and a recitation by Sister Mary Brown.

Sheffield—At baptismal services held Saturday, November 21, in the Sheffield Branch Chapel under the direction of District President George H. Bailey, Ethel Siddall was baptized by Elder Julius A. Leatham and confirmed by Elder George E. Noble. Supervising Elder Victor L. Bingham conducted the service.

Bristol—Bristol Branch Relief Society held a social and bazaar recently at Hannah More Hall. Sister Gladys Millard, Relief Society President was in charge of the affair.

At baptismal services held Sunday, November 22 in Handsworth Branch Chapel of Birmingham District, Roland Fletcher of Cheltenham-Stroud Branch was baptized by Supervising Elder Douglas L. Anderson and confirmed by Elder John Hoge. John Leslie Adolphas Soper of Bristol Branch was baptized by Elder Anderson and confirmed by Brother John Joseph.

Elder Anderson lead the discussion in the Men's division of the Redcliffe Adult School, Bristol, on Sunday, November 22, and the same day Elder J. Glen Burdett spoke before the Men's Keynsham Adult School. During the month of November Elders Anderson and Burdett delivered nineteen illustrated lectures on the Church. Included was the lecture, "Forgotten Empires" given by Elder Burdett and Brother John Soper before the Central Adult School on Wednesday, November 25.

Manchester—At baptismal services held in the Manchester Branch Chapel Sunday, November 29, Marjorie Massey was baptized by her father, Brother John Massey and confirmed by Supervising Elder Vernon A. Cooley.

DEATH

BROWNE—Sister Sarah Browne, 83, member of Norwich Branch died in St. Helens Great Hospital, Bishopsgate, Norwich, on Friday,

November 20. District President Alfred Burrell attended the burial service Monday, November 23, at Norwich Cemetery.

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PUBLISHER: JOSEPH J. CANNON, 5 GORDON SQUARE, LONDON, W. C. 1

EDITOR: RICHARD R. LYMAN, 5 GORDON SQUARE, LONDON W.C. 1

ASSOCIATE EDITOR: PARRY D. SORENSEN, 5 GORDON SQUARE, LONDON, W.C. 1

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